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EDITED BY GAMALIEL BAILEY, M. D.—PUBLISHED FOR THE METHODIST PROTESTANT CHURCH, BY J. J. HARROD, BOOKSELLER, BALTIMORE.

ORIGINAL ESSAYS.

For the Methodist Protestant.

ON THE HOLY CHARACTER OF GOD.

ESSAY III.

(*Be ye holy for I am holy. I. Pet. I. 16.*)

In regard to moral character, it must be said of every intelligent agent, that he is either entirely good, entirely bad, or of a mixed character, compounded of good and evil. No other alternative is possible. No man who believes there is a God, can, for a moment, view him as an essentially bad being. Such a thought is absurd and horrible. Then we must necessarily believe, either that he is a Being of a compound nature, partly good and partly evil, or that nothing contrary to pure and unmixed holiness belongs to his immutable disposition.

The whole Bible is an illustration of this one proposition:—“*Be ye holy, for I the Lord your God am holy.*” All the commandments, given to enforce right conduct; all the promises, and rewards exhibited for its encouragement; all the threatenings against wickedness; all the expostulations, entreaties and persuasions of God, for sinners to repent and become holy:—show in the clearest manner, the essential character of Him who inspired these sacred oracles. The chief thing, indeed, which distinguishes the Bible from every other book in the world, is that the Bible is the great opposer of sin, and is a uniform and unceasing theme of exhortation, for men to cease to do evil, and learn to do well. This is the reason why the Bible is so much hated by wicked men; and this is the proof, that it originated from a source more pure than that of human nature.

The voice of God in our consciences, confirms the same view of his character. He has so constructed our faculties, that when we do wrong, we are constrained to condemn ourselves. A painful remorse is connected with guilt; and a delightful composure of mind, with the performance of good actions. Would this be the case, if the Author of our faculties were not a perfect and holy Being?

We have the explicit testimony of the inspired writers, that there is no inconsistency—no mixture of good and evil,—in the character of our Creator. “This then is the message which we have heard of him, and declare unto you, that *God is light, and in him is no darkness at all.*” 1 John i. 5. Again: “*God is love; and he that dwelleth in love, dwelleth in God, and God in him.*” Chap. iv. 16. The apostle James says, “Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. James i. 13. He cannot be tempted with evil, because no being can deceive his understanding, or approach to disturb his will. He never tempteth any man; because he is infinitely holy. Whoever tempteth another to do wrong, thereby proves that he himself is a lover of sin; for none but sinners, ever tempt others to commit sin.

But what do we mean by holiness? We mean every thing that makes up the character of perfect rectitude;

all right principles, right dispositions, right actions. Benevolence is included, because benevolence is a holy principle; the same also, of justice and truth. All these principles are universal in their application and influence. True benevolence or love is not partiality; it does not consist in having a regard for some selected individuals; but in having a regard to the welfare of all beings capable of happiness. Justice is not a partial regard to the rights of some individuals, to the neglect or injury of others; but an equal and equitable regard to the rights of entire society, and of every individual. Truth is a disposition to be sincere, not to some persons only, but to all persons. Such are the holy attributes of God. To suppose him capable of making selections of individuals, as his favorites, and of passing by others, who are in the same circumstances, and who hold the same relation to him and to each other, is to suppose that partiality takes the place of benevolence, in his Divine mind. To suppose him partial in judgment, or as capable of condemning creatures for what was never in their power, is still a greater impeachment of his character. To suppose him to be deceitful, is in effect, to call him a liar; and to impute to Him the character of the prince of darkness.

A being, it is said, may bestow his favours as he pleases; and where selections are made, as none had any demand upon him, none have cause to complain of injustice. But even if there should be no injustice in the case, there would be partiality, which is no more a constituent principle of moral rectitude, than injustice itself. And besides, where favours are bestowed on some, without any regard to the happiness of all, when all are held to a strict responsibility, there will be injustice, as well as partiality. If the process be such as to exclude many from the possibility of securing their eternal happiness, and they be condemned for not acting in that way which would secure it, who will have the hardihood to say there would be no injustice in the matter? Suppose the argument should be taken to heaven, how would it apply? None of you holy angels, have any demand on God to perpetuate your happiness; therefore if he should select some of you as his favourites, to the entire neglect of the well-being of others, none of you would have any reason to complain either of injustice or partiality. And pray, what moral attribute would ever influence a holy Being to act in such a manner? What attribute of his nature would be glorified by such a process, whether it should be carried on in heaven or upon earth?

It is true, a ruler may bestow favours on some individuals of a community, which are not bestowed on all; but if they be bestowed upon good principle, there will be no more partiality in them, than injustice. The president of the United States may select individuals for various different offices, and may bestow these favours upon them, which cannot be bestowed upon all; but if he should select such as are best qualified for these offices with a view to produce the greatest possible good to the community, it would be done from a regard to the common welfare, and therefore, there would be no par-

tiality in the matter. So the angel Gabriel may have certain favours and honours bestowed on him, which others have not, as the apostle Paul had; but this is a very different thing indeed, from capriciously appointing one of them to eternal happiness, and the other to eternal misery.

The principle of justice, is a disposition, or intention, in all circumstances to do right. Does it mean more or less than this? As to the distinctions concerning moral justice, pecuniary justice, distributive justice, and punitive justice,—they may be of some use, perhaps, in the vocabulary of metaphysics; but I can form no other conception of a just being, than one who is disposed in all circumstances to do right. It is right for goodness to extend mercy to criminals on such principles as will not injure society; and for justice to punish them, so far as the safety and welfare of society require. God knows, with infallible certainty, how far those principles extend; and therefore, He alone is qualified to judge the world in righteousness.

Truth is a principle of holiness: therefore, a holy being always speaks truth; he loves truth; he never deceives; he is invariably sincere, being free from all guile or dissimulation. If our Maker be thus sincere, how can this agree with the notion of his having a secret will? He is doubtless able to keep his own secrets, and may have a thousand secret purposes of his own will; and all this is not at all inconsistent with sincerity so long as those secret purposes do not contradict his revealed will and commandments. But if he should promise one thing, and have a secret will to do another;—command us to do one thing, and have a secret will to constrain us to do another; proclaim in his revealed will, that his grace is free for all, and have a secret will that it should be confined to a few;—who could reconcile all this with sincerity?

That our great Creator has secret things which belong to himself alone, is not only reasonable to suppose, but he plainly tells us so, in his word. Those secret things do not belong to us; and who but God himself knows what they are? Is he not able to keep his own secrets? If we have found them out, and published them abroad, they are surely no longer secrets which belong to the Lord our God alone. And if we must pry into them, and presume what they are, will no presumptions satisfy us, but such as amount to an entire impeachment of his moral character? The welfare of the creation may indispensably require, that he should keep many of his matters and plans secret: this is necessary even in human governments; how much more in the universal government of the Deity. But such is the loveliness and glory of his character, that the same principle which influences him to reveal some things, influences him to keep others secret: and that principle is, a benevolent regard to the welfare of his whole creation.

What! a benevolent regard to the welfare of the whole creation: does he then love devils and wicked men as he loves holy angels and holy saints? By no means. He loves holy angels and holy saints with a peculiar love of

complacency; but this is so far from being caprice or partiality, that it flows from the very same principle in him, which regards the welfare of the whole creation. Why has he such a special love for those holy beings? Because they have imbibed, and act upon the principles of his own holy character, on which the welfare of the whole creation depends. Why is he angry with the wicked every day? Because the wicked are at war with those principles. This holy anger results from that pure goodness which has an invariable regard to universal happiness. Yet the benevolence of the Deity embraces all his creatures. He loves sinners, and bears long with them, that he may bless them, in turning every one of them from his iniquities. And as to devils themselves, no man can prove that God punishes them, merely for the sake of punishment; or that he punishes them more than is necessary to support those principles of government, on which depends the welfare of his whole creation. His punishments and rewards flow from the same principle; and that is to encourage good conduct, and to discourage bad; because good conduct tends to promote the common welfare, and bad conduct to destroy it. We may wander round the universe as we please, and after all, will be compelled to come to this conclusion, concerning the character of the Deity. Yet many seem disposed to insist, that we know not and cannot know, what his character is. Even the celebrated Dr. Chalmers, in his "Evidence and Authority of the Christian Revelation," tells us, That Christians "do not count themselves acquainted with the designs or character of the being from whom the message professes to come." (p. 12.) That "He [the Christian] should be prepared to follow the light of evidence, though it may lead him to conclusions the most painful and melancholy." (p. 16.) To "follow wherever the light of argument may conduct him, though it should land him in conclusions the most nauseous and unpalatable." (p. 147.) That the beings of a day ought not "to sit in judgment upon the Eternal, and apply their paltry experience to the counsels of his high and unfathomable wisdom." That "it is not for man to assume what is right, or proper, or natural for the Almighty to do." (p. 159.) That "we profess ourselves to be too little acquainted with the character of God; and that in this little corner of his works, we see not far enough to offer any decision on the merits of a government, which embraces worlds and reaches eternity." (p. 165.)

Now what does all this mean? Are we to be told, that it is a matter of entire uncertainty to us, whether the character of God be essentially good, essentially bad, or a mixture of good and bad? One or another of these, we must believe; for no other alternative is possible. If we believe his character to be essentially bad, how can we find it in our heart to trust him, or to regard him as deserving the confidence of any being whatever? If we view his character as a compound of good and evil principles, who can tell whether the good or the evil will have the ascendancy? Suppose some one should exhibit views of God, so "painful and melancholy," as to say, that he had created most men, with the immutable intention to force them into sin and into eternal damnation;—or to give us a view so "nauseous and unpalatable," as that the ultimate design of the Deity was to fix his whole creation in a state of eternal misery—to depopulate the realms of day, and to turn heaven itself into hell:—would we be bound to receive all this, on account of our ignorance of "what is right, or proper, or natural for the Almighty to do?" That many particular results may occur, under "a government which embraces worlds and reaches eternity," that will be beyond our comprehension, may be very readily admitted; but to suppose us totally ignorant of the "character" and "designs" of our Maker, is to sap the foundation of all rational confidence in God, in order to screen some favourite dogmas of theology. If his character and designs are not to be depended on, all Christian hope and comfort are at an end; and how can they be depended on, if we know not what they are? Dr. Chalmers allows, indeed, that the Bible gives the character and designs of God; but he seems to intimate that the character here given is not only very different from that exhibited in "natural religion," but is such as will be very apt to appear "nauseous, painful and melancholy." But if nature give one character of God, and revelation an opposite one, then nature and revelation contradict each other: consequently they must either proceed from different authors, or else their author contradicts himself. It is true, we may misunderstand the voice of nature in the works of God; and so we may misunderstand the Bible; but unless we so understand them, as to believe they do not contradict each other, but agree to proclaim the "character" of the Deity to be perfectly good, and his "designs" to be those of eternal justice and benevolence, I see not how any rational confidence, or religious hope, can be left to sooth

our sorrows through this melancholy world. That difficulties and mysteries abound, both in nature and revelation, is very true; but if these difficulties and mysteries can reach so far as to impeach the character of God, or to show that he has any dark designs, the foundation of religion is shaken, and so is that of all human happiness.

Almighty God demands of us, to love him with all our heart, with all our soul, with all our mind, and with all our strength: would he do this, if there were not a complete foundation in his character, for so much love,—and of course, that he is perfectly and infinitely lovely? If there were any mixture of evil in him, this first and great commandment, would plainly enjoin on us to love evil. If there were any imperfection in him, it would require us to love imperfection. As there is no possibility of our loving God too much, so there is no possibility that our conceptions of his loveliness should go beyond the reality. And as this love is to be with all the mind, or understanding, as well as the heart, it is essential to it, that the understanding have due conceptions of the perfect loveliness of the object. No soul in the universe need fear for a moment, that he will have views too high, of the absolute and perfect excellency of the divine character. While we thus love and adore Him, we imbibe the same principles which we love, and are changed into the same image, from glory to glory, even as by the spirit of the Lord. The gracious intention of God, in the whole system of religion and providence, is to impress his own holy image on our spirits, that we may show forth his glory, partake of his pure felicity, and exercise our faculties under his government and control, to carry on the great designs of his benevolence. The more any man is taught of God, and partakes of his nature, the more amiable is he in his disposition, and the more free from every thing like guile, injustice and cruelty. If, therefore, the nature of the fountain can be known by the streams, we know what the character of God is, by that character which his Spirit produces in man. But more clearly still do we apprehend it, by surveying the beautiful character of the Lord Jesus Christ, as given by the evangelist. We beheld his glory, the glory as of the only begotten of the Father full of grace and truth. He that hath seen me hath seen the Father.—I and my Father are one.

All that guileless and divine sincerity, therefore,—all that mildness and amiable condescension,—all that serene loveliness and heavenly dignity, which shone forth so conspicuously in the words and actions of our blessed Saviour,—were a visible exhibition of the invisible and immutable qualities of the Divine nature. Such exactly is the essential character of the Deity; and to doubt it is to question the veracity of the faithful and true witness, who came from heaven to declare the Father unto us, and to transform us into the same image, from glory to glory, even as by the Spirit of the Lord. ASA SHINN.

RELIGIOUS.

THE REWARD OF THE CHRISTIAN.

"Be thou faithful unto death, and I will give thee a crown of life."—Rev. ii. 10.

"We read of a Christian youth on whom his persecutors had put in practice a more than common share of their cruel ingenuity, that by his torments they might compel him to deny his Lord and Saviour. After a long endurance of those pains, they released him in wonder at his obstinacy. His Christian brethren are said to have wondered too, and to have asked him by what mighty faith he could so strangely subdue the violence of the fire as that neither a cry nor a groan escaped him. 'It was, indeed, most painful,' was the noble youth's reply; 'but an angel stood by me when my anguish was at the worst, and with his finger pointed to heaven.' Oh! then, whoever thou art that art tempted to commit a sin, do thou think on death, and that thought will be an angel to thee. The hope of heaven will raise thy courage above the fiercest threatenings of the world; the fear of hell will rob its persuasions of their enchantments, and the very extremity of thy trial may itself contribute to animate thy exertions, by the thought that, the greater thy endurance now, the greater will be thy reward hereafter. The wildest temptations will shortly have an end; the fiercest flame must burn out for want of fuel; the most bitter cup, when drunk to the dregs, will trouble thee no more. These things are temporal and hasten to pass away; but the hope which is visible to the inward eye of faith is unfading, eternal, heavenly. Bear up, a little while bear up, in the cause of immortality! If thy trial is intolerable, it will by so much the sooner have an end. Thy heart may break, but the good angel points to heaven, and One greater than the angels will, ere long, fulfil his promise:—'Be thou faithful unto death, and I will give thee a crown of life.'

"BISHOP HEBER."

CHRISTIANITY, EQUALIZING IN ITS DOCTRINES.

"Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness."—1 Corinthians, i. 23.

"The gospel reduces all mankind to one generic character—that of sinners, and regards all, without exception, under this one exclusive aspect. It is not as high or low, rich or poor, learned or ignorant, bond or free, that it addresses men; it is not according to any of their distinctive peculiarities, but according to that in which they all agree—the point in which they are all one. It finds them sinners; it provides for their necessities as sinners; and presents its proposals and offers them to sinners. There is no difference; for all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus. In the character of sinners, then, all must come, divested of every distinction. The monarch must come, not as distinguished from his subjects, but as himself a guilty subject of the King of kings; he must lay aside his sceptre and his crown, when he comes to God as a sinner, through Jesus Christ. There is no royal road to Heaven any more than to science. The rich and the noble must come as supplicants for mercy on a level with the peasant and the beggar. They must not proudly fancy that they are putting an honour upon the gospel by their embracing it, but be humbly sensible that the honour, instead of being given, is received—received by them as poor, and miserable, and wretched, and blind, and naked."

"DR. WARDLAW."

DIVINE AGENCY.

We are truly taught, that the good done upon earth is done by the Lord; that, though Paul plant, and Apollos water, "God giveth the increase;" that when the Lord buildeth up Zion, he "appears in his glory;" that it is the Lord who "sends forth his labourers into the harvest," and that "in the latter days" there are promises which relate to the "pouring out" of his Spirit. These declarations bring God very near to his church. Perhaps, indeed, the most illustrious instances in which our God makes "bare his holy arm in the sight of all nations," by throwing off that veil of mystery which so often hides it, are found in the struggles and triumphs of his religion. The history of his church is, for this very reason, chiefly, the most magnificent part of the world's story. The trials and the contests of the truth, of which she is the ground and the pillar, considered in connection with its endurance and unfailing vigour; the holy blood which has consecrated, the virtues which have illustrated, the great characters which have advocated it; the darkness it has dissipated, the enmity over which it has triumphed; the blessings it has showered upon earth, the number of our race it has glorified in heaven;—these and many other views might be taken, which so powerfully tend to maintain in us the conviction that there is in the church a mighty and constant working of Him "that filleth all and in all," as to forbid the intrusion of any creature into this hallowed enclosure, except as the most humble instrument in his hands. Yet, even here, also, is God often put far from us, or so many other agents are placed between, that our sense of his immediate operation is either destroyed or greatly enfeebled.

Christianity, it is allowed, is to become the religion of the world, but then its ultimate prevalence may be easily accounted for, because Christianity is a rational religion, and the world is becoming enlightened by education. Great characters appear at intervals to revive and restore the faded lustre of truth, and the languishing influence of piety; but then, as it has been said of Luther, nature planted in him the elements of a vigorous character, success flattered his first attempts to resist his superiors; political circumstances favored the changes which he meditated; and thus we have the whole philosophy of the Reformation! A Wesley appears; he is naturally "ambitious;" circumstances give to this mental quality a religious and a beneficial direction; he has the skill to turn them to account; and here is the complete rationale of the whole revival of religion in our day, and in these lands! Missions to the Heathen will succeed, because they derive their influence upon barbarous and semi-civilized nations from the superior intellectual power with which they are associated, the arts they communicate, and the connection which they establish, by means of commerce, with nations far in advance as to all the useful and refining institutions of society!

Such are some of the views on these solemn subjects with which men amuse themselves; but I see nothing in them answering to the import of the text, "In Him we live, and move, and have our being;" or to the declaration, that he "worketh all in all." On this point, indeed, as on several before mentioned, we allow, that in what is thus urged there is much truth; but the truth is either distorted, or turned into efficient error by the ab-

sence of other truths with which it ought to be connected.

True, Christianity is a rational religion; but if it is to make its way by the force of that consideration alone, why was it not at first most readily received by the wisest and best disciplined minds, rather than by the unlettered and superstitious? True, circumstances have an influence upon the characters and conduct of men; but the characters and actions of holy, gifted, and devoted men create circumstances which they do not find, and that by the grace of God, "which is mighty in them," and which works in their hearts and lives that holiness, love, and zeal, by which, under the preparing influence of God, great masses of men are influenced. True, missions to the Heathen derive, in many cases, great aid from superior intellectual power in the instruments; from the knowledge of useful arts which they introduce; and the connection into which they bring nations in an inferior state of civilization with the more cultivated states of the world; but then do we need nothing more direct than the divine arrangement which has associated these circumstances together in the way of providential government, "to convert a soul from the error of his ways," to turn the Gentiles "from darkness to light, and from the power of Satan unto God," that they may "obtain remission of their sins, and an inheritance among them that are sanctified?"

Surely, my brethren, God is not thus "far from us" in reviving, restoring, and diffusing the influence of his religion. For what is that religion? Not "the letter," but "the Spirit;" "a ministration" of the Holy Spirit himself. What are its Ministers? They are indeed men; but not men left to be formed or influenced by mere circumstances; they are "called," "separated unto the Gospel of God," and derive their energy as instruments, when it is saving, from him who has promised to be "with them always, even to the end of the world," and to use and over-rule all circumstances for the accomplishment of their high vocation. If God is not in his church, where then shall we find him? But he is there by peculiar inhabitation, by special operation. To make this manifest, he descended in the visible tongues of fire on the day of Pentecost; to assure us of it, he hath said of Zion, "This is my rest for ever; here will I dwell; for I have desired it. I will clothe her Priests with salvation, and make her saints joyful in goodness." To show what he had to do in raising up eminent instruments, he met with Saul of Tarsus on his persecuting errand to Damascus, seized, in the very camp of the enemy, the instrument fitted by natural endowments for this purpose, and bound the energies of that great and ardent mind to his own cause for ever. To show that he is in his church, he has defended it against united earth and united hell; to convince us that a power above all that is human is there, often when it has been "minished and brought low," and its root has been almost invisible in the earth, it has shot up into growth without human aid; and, in despite of human scorn and neglect, waved its branches in the winds, and again defied the force of all the storms of heaven. To show that he is in his church, the mighty primitive power of the Gospel, which is characterized as the "power of God unto salvation," remains unabated to this day. It still "pricks men in the heart;" it wounds and it heals; it converts and sanctifies; it raises its shield of determined integrity against all temptations; it quenches earthly desires; it lifts the soul to holy converse with God; it gives a triumph over death, as complete and glorious as when Stephen "fell asleep, calling upon God, and saying, Lord Jesus, receive my spirit;" and it effects all these wherever it is preached in simplicity, and in recognition of the immediate co-operation of God with the instrument, and there only. Nor is the scene of its trial, the grand experiment, if we may so call it, confined to one place; it erects the monuments of its saving efficacy on all the shores of earth, and among the various tribes which inhabit them, that all the world may know that "God is with us, and that the shout of a King is among us." WATSON.

CORRESPONDENCE.

For the Methodist Protestant.

Haverstraw, Rockland Circuit, N. Y. April 19, 1831.

MR. EDITOR—Nothing, of importance, has occurred on this circuit since my last, save the accession of a few members, except in this village, of which I will give you a short account. Two or three years ago, a single copy of "Mutual Rights," found its way into this region, and was carefully read by a few honest-hearted members of the M. E. Church—which reading resulted in a firm conviction, that evils existed in the polity of said Church—

for an amendment of which they waited for some time, with anxious solicitude, and with some degree of hope, till they heard of the expulsions at Baltimore, &c. and the never to be forgotten report of the General Conference of 1828. Their hopes being now cut off, and feeling that they could not (conscientiously,) longer support the old system, they resolved, as their only alternative, to secede, which they finally did, in February, 1830: and organized themselves under the conventional articles.—On this occasion, Brother Thomas visited them, preached in the Church, and formed two classes, one in, and the other about four miles out of the village—in all thirteen members, eight of whom were in the village. An appointment being left for that day two weeks, in the Church, I attended, but found the door double-locked, and the windows nailed. We thereupon repaired to the Academy, where we were well accommodated, and I tried to preach to a large and an attentive congregation. By request, we continued to supply them with preaching till April, when the Conference met. I was then appointed to labor with them; and it has proved a very pleasant appointment. But I have not filled it without much opposition from the enemies of religious liberty, by whom we are represented as monsters of iniquity, rending the Church, and endangering souls, for the gratification of a mere whim of disordered minds.

These things being told by men who ought to speak the truth, had the tendency to prejudice the minds of such as for want of opportunity, or disposition, were not informed on this subject. I therefore deemed it expedient to deliver a public lecture on Church government, which I did with the advice of several brethren; exhibiting those parts of their Discipline which we think objectionable, as the ground of dissatisfaction, and of the arbitrary expulsions, followed, of course, by secessions and new organizations.

Still they would not let us alone—but have taken every measure their ingenious ill-will could invent to baffle us; and have predicted, with great confidence, our fall. But the measures resorted to were of such a character, that they finally recoiled on themselves, and I do not know that we have suffered any essential injury from all they have said or done against us. Midst so much opposition, I have sometimes felt my doubts whether any thing could be done in the village. Still I exhorted my brethren to faith and prayer. But, (except the unusual attention of the people to preaching,) no manifest excitement appeared, till the close of the last year; the last day of which we observed as a day of fasting and prayer, with a special view to a revival of religion in this place. At 8 o'clock in the evening we met, to hold a watch night, when the arm of the Lord was made bare in a signal manner. By reason of the inclemency of the weather, our congregation did not much exceed thirty, but, in this small number, seven manifested a desire to flee from the wrath to come. And on the following Sabbath, nine joined our society, as did two others shortly after. From this time, the work seemed to go forward, till the Quarterly Meeting, which commenced on Friday, 25th of March, and held three days. The Lord was evidently with us. But the meeting ended, and I do not know that there was a soul converted. An ardent desire, however, was evinced by the members of the Church for the salvation of their neighbors, and they seemed unwilling to give over the struggle. A meeting was appointed for Monday evening, and was well attended. Here the penitential cry was heard, and several found peace: others left the house, mourning. We continued our meetings every evening during the week, except Saturday. It was indeed a time of refreshing from the presence of the Lord. On the following Sabbath, twenty-two joined our society; four of whom came from the old Church—all the rest were the fruit of the last week's work. Others professed religion, who have not joined our Society, neither do I know that they will—but

if they get to Heaven, the grand object will be achieved. Soon after I had to leave the work to attend the Conference, but on my return last Saturday, (Glory to God,) the cry of the penitent was still heard in the congregations, while the lambs of the flock are made to lie down in green pastures, and walk beside the still waters. Two names have been handed me since my return. The number of our Society in the Village, now, is more than forty. Our whole increase on the circuit, the last year, is one hundred and three.

Next Sabbath, we expect preaching on the corner stone of the intended Methodist P. Church, in this Village.

I expect to form a class this evening in Tarry Town, on the east side of the North River.

T. K. WITSIL.

Extract of a letter from Rev. Thomas F. Norris, dated East Cambridge, April 11th, 1831.

DEAR BROTHER HARROD—As you have probably been informed by Brother Snelling, President of our Conference, he has, in his last tour, formed a promising society in Milford, who have a convenient meeting-house, well finished; also another in Lowell, a large manufacturing town, about 30 miles from Boston. They have purchased a site for a meeting-house, which they contemplate proceeding to build without delay. Both of the above Societies report themselves able to support a minister in each station, as soon as they can be obtained.

Yours, in haste,

T. F. NORRIS.

For the Methodist Protestant.

Cane Hill, Washington County, (Ark.) 11th Dec. 1830.

According to appointment, five or six members of the Methodist Episcopal Church, two local preachers, and one exhorter, met at the house of Jacob Sexton. After prayer, Jacob Sexton was called to the chair, and Bryan T. Nowlin appointed Secretary. Whereupon the following resolves were entered into, viz:—

1st. Resolved, That we withdraw from the Methodist Episcopal Church.

2d. Resolved, That we associate under the conventional articles, drawn up in Convention in the City of Baltimore, 1828.

3d. Resolved, That the Chairman of this meeting transmit a copy to the Editor of the Mutual Rights and Christian Intelligencer for publication.

JACOB SEXTON, President.

B. T. NOWLIN, Secretary.

10th March, 1831.

DEAR BROTHER—Since our first meeting, we have had an accession of about twenty-five or thirty members.—Prospects are flattering to our infant Church in this place. Respectfully yours,

JACOB SEXTON.

For the Methodist Protestant.

Extracts from the Minutes of the Pennsylvania Annual Conference of the Methodist Protestant Church, held in the City of Philadelphia, April 5th to 11th, inclusive, 1831.

APPOINTMENTS FOR THE NEXT YEAR.

JOHN SMITH, President.

Philadelphia—Levi R. Reese, Superintendent.

Kensington—Hiram R. Harold, Superintendent. To receive assistance from James Brindle, John Christine, and John Fernon.

Newcastle—Joseph McGee, Abraham Woolston.

Sussex—Thomas West, Joseph Barlow.

Centreville, N. Jersey—Thomas Cheeseman, Thomas Payne.

Monmouth and Burlington—Andrew R. Carpenter, Lytleton S. Cropper. This circuit to receive ministerial aid from Sylvester Hutchinson, Taber Chadwick, T. Vanote, Michael Lecoste, Samuel B. Scattergood.

Salem, Pa.—Joseph Cramer.

Glassborough—Thomas W. Pearson, K. S. Cropper, assistant.

Burlington, Pa.—Bartine Twiford.

Manyunk—John G. Wilson—Z. Harbert, assistant.

Chester—Dr. Phineas Price.

Conference Missionary—Samuel Budd.

George A. Raybold, Superannuated.

Dr. Thomas Dunn, Dr. Wm. Morgan, James Chester, Supernumeraries.

Public Worship is held, statedly, at 110 places in this

Conference District, including six Meeting-houses. The number of members is 983.

The next Annual Conference is to be held in the City of Philadelphia, on the first Tuesday of April, 1832.

COMMUNICATIONS.

For the Methodist Protestant.

MR. EDITOR—A favourite measure with a few of our brethren who attended our late Convention, at which the Constitution and Discipline of the Methodist Protestant Church were formed, was, that all the ministers, belonging to each District, stationed, unstationed, and superannuated, should have seats in their respective Annual Conferences.

A large majority of the Convention were of the opinion, that Annual Conferences thus constituted would, in a very few years, necessarily break down by their own weight. Upon looking over your paper for the past week, I find a complete list of all the stationed and unstationed ministers, preachers, and missionaries, attached to the Maryland district, amounting to seventy-one. Upwards of fifty of these are ordained ministers. If then, each of those had a seat in the Annual Conference, with as many lay-delegates, our late Conference would have numbered more than one hundred members.

Here let it be borne in mind, that this was our first Annual Conference under the Constitution and Discipline. Should we increase so as in a few years to triple our present number of ministers, in this district, where should we hold an Annual Conference? What place could conveniently entertain upwards of three hundred members of Conference?

On looking over the minutes of the Ohio Annual Conference of Reformers, held last fall in Cincinnati, I perceive, that there were attached to that Conference, eighty-five ordained Ministers, stationed and unstationed. Add to this number, eighty-five lay-delegates, and you have one hundred and seventy members of Conference. Suppose Ohio should triple her number of ministers in a few years, and I verily believe she will, she would then have the enormous number of five hundred and ten members of the Annual Conference. Would the Cincinnati brethren with all their known liberality and hospitality be willing to entertain so formidable a number?

AMICUS.

For the Methodist Protestant.

SOMETHING NEW UNDER THE SUN.

It has heretofore been considered wise and prudent to use the best means, to accomplish the best ends. To expect Divine Providence to preserve and prosper men in their circumstances, without a careful attention to precautionary means, would in former times have been considered presumptuous and foolish. But we live in an age of great improvement. An age, in which it is thought advisable to break down the barriers of human prudence, and discountenance institutions, which have been, and will hereafter be, a defence and help to those who by unforeseen and uncontrollable circumstances may have been deprived of their honest and hard earnings for years. I allude to "Fire Insurance Companies." Now it is well known that these institutions have, in many instances, considerably lessened the influence of disastrous circumstances, and those, who have availed themselves of the advantages presented to the community by them, have in the time of their distress by fire, obtained timely relief; and by this, they and others have been prevented from embarrassments which otherwise must necessarily and unavoidably have ensued.

It has, however, been thought by some simple-hearted and, no doubt, ignorant man, that the "publishing fund" of the M. E. Church is a most suitable insurance against fire, &c.—and that the readiest and most expedient way of purchasing or securing the protection of Divine Providence against losses, is to withdraw our contributions to those "Fire Insurance Companies," established by law, and hand our money over to the M. E. Church publishing fund! Because, I suppose, that fund is appropriated to the pious work of opposing the march of religious liberty, and of establishing the high and unwarrantable claims of the Clergy.

We have often thought that the public eye should be directed to this monopolizing establishment—as its inevitable tendency is to subvert the "mutual rights" of the ministry and laity—but never did we believe till now, that they who are at the head of the concern—"riding upon the whirlwind and directing the storm"—intended to "cry aloud" against and "spare not" the most valuable safeguards to society. But it is even so: the editors of the "Christian Advocate and Journal" have admitted into their columns the foolish effusions of a distempered mind, and in so doing have adopted its sentiments as their own. The article is headed,

NEW VIEWS RESPECTING INSURANCES.

A worthy and pious member of the Methodist Episcopal Church in this place, W. G. handed me a few days since, ten dollars, for the publishing fund. He said that he and his partner in business had come to the conclusion that instead of paying money to have their property insured, they would contribute annually the usual amount of per centage for the promotion of some charitable object. Among these objects the publishing fund he thought claimed his first attention. As long, therefore, as the providence of God shall protect his property, you may expect a yearly contribution of the above sum.

Will not others follow this example? I am fully persuaded, without intending to say any thing against insurance companies, that if men would confide more in Divine, and less in human protection, they would be full as safe, and have much more to give to charitable purposes.

Z. PADDOCK.

Cazenovia, N. Y., April 5, 1831.

The reader will remark that the purport of the article is to show—

1st. That our property will be insured against fire, &c. most effectually by contributing to the "publishing fund of the M. E. Church." It means this, or it means nothing—the editors understood it so, no doubt, or they would not have given it an insertion in their periodical. Surely such "faith is not to be found in all Israel as this!"

2dly. That just so long as Providence "protects the property of the individual, he will continue his yearly contribution of \$10." Suppose his property should not be preserved, what then? Will it not lead to a subsequent distrust of Providence? Will it not involve the individual in difficulties the most serious? Or does the "publishing fund" act under the authority of Providence and stand bound to make up losses to such persons? Will not encouraging such a simple course of procedure lead inevitably to a neglect of necessary and prudent means?—A few more developments of some of the plans and operations of the M. E. Periodical Press will open the eyes of

MANY.

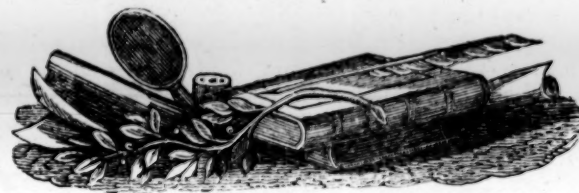
POETRY.

From the Sacred Offering.

'THE FIRE-SIDE.

'How many feet upon this fender placed,
In other years duly as evening came,
Have crowded our fire-side, the feet of those
Our childhood fondly loved: but scattered now,
Perchance 'midst all the toils of life to feel
The fond regret, the deep and natural grief
That flows upon the thought of broken ties,
And sweet dreams buried in the far dark past.
And some have left us for the brightning glow
Of their own happy hearth, for days and hours
Lighted with love's own sunshine; yet sometimes
With changeless heart, as in the long, long days
Now gone for ever, and with constant feet,
That know the accustomed place, they turn to thee.
Aye, and some feet have prest thee once that ne'er
Shall touch thy bars again; some feet that now
Have run their weary race, and are stretched out
In the calm silent grave. O how we loved them!
Nor summer hour, when nature from her lap
Pours forth her beauty; nor in winter nights,
When circling to thy blazing side we cling,
As the wild tempest rages, and the moon
Puts forth her pale, cold cheek to meet the blast,
And the dark night-cloud rises; never, never
Shall we forget those who have left their place,
Their wonted place amidst our little band.
We speak not; but the tear is in our eyes,
The throb is in our hearts, and as we crowd
More closely round thee in our loneliness,
Fond memories will arise and take us back
Amidst the scene of long-forgotten things.
Aye, and we hear again the merry laugh,

And the light-hearted peal of opening youth;
Again we sit beside the forms we love,
And time and distance, vast, unmeasured days,
And wide estranging scenes, and death itself,
All vanish at our bidding, and we turn
To answer smile with smile, and greet again
Our best and dearest, ours, a moment ours.
We rend oblivion's veil, we burst the band,
And on our ears the tones we loved are breathing
As they were wont to breathe. Is it a dream?
A single cinder falls upon thy hearth,
And we start back to melancholy truth.
Oh and is life so brief?—And are its ties,
Its holiest ties so frail and vanishing?
Pass but a few short years, and shall we too
Be missing in our places? Gracious Heaven!
With noble purpose and eternal hope
Encompass thou our spirits, guide us on
From race to race, from light to purer light,
To the high source of being; till our hearts
Thirsting for holiness and glory, rise
On wings of faith above this fading scene
Of mortal suffering, and expand in love
Which seeks communion with the realms of God.'



BALTIMORE:

FRIDAY, MAY 6, 1831.

OFFICE OF THE MUTUAL RIGHTS AND

METHODIST PROTESTANT.

The publisher has learned, with regret, that some of the Patrons have not received any of their papers from the commencement—this has probably been owing to their not calling at the post offices for them—others have received only a few numbers.

Justice to the office and to himself requires him to inform them that the paper has been regularly forwarded in good order.

The Post Masters in several places have returned papers which were not called for, with promptness, whilst a few others, being less prompt, permitted several numbers to accumulate before they returned them; or notified the publisher, which caused unnecessary trouble to them and himself.

The thanks of the publisher are hereby tendered to those Post Masters, who, after having ascertained the few who discontinued, immediately reported them to the publisher, or returned the papers.

In one instance the publisher had good reason to report to the Post Master General the improper conduct of one Post Master, which was promptly attended to by him.

Some slight inaccuracies may have occurred—when reported they will be corrected—others may occur. Our patrons will communicate omissions and they shall be supplied.

The subscription list is increasing, and we are happy to learn that the paper is well received—and to know that the patrons are making their payments with alacrity.

Pub—

We have read, with pleasure, the April number of the "American National Preacher." It contains two sermons—one by Rev. Mr. Parker, the other by Rev'd Mr. Hooker.

The subject of the former is the *Conviction of Sinners at the Judgment*. The text is in Jude; "Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly amongst them," &c.

After a brief preliminary, he announces his proposition, that, "*The ungodly will be convicted of sin at the day of Judgment.*" He notices the peculiar circumstances of that day, calculated to effect the conviction of the sinner.

First; "it will exhibit scenes of such interest as will arrest the sinner's attention and fix it upon his character.—A principal difficulty in convicting sinners, in this world, arises from their being so much engrossed with other subjects as to prevent a serious contemplation of themselves." Before the bar of God, this difficulty will be removed. All the circumstances, which once diverted the mind away from self-examination,—from attention to inward monition, will there have lost their power; and the soul, painfully concentrated on itself, shall behold, at once, all the depravity and wickedness of its nature.

Secondly; to increase this conviction of guilt, the sinner will then be compelled to look on the "*perfect law of God*, and acknowledge its purity." One difficulty in convicting sinners, here, arises from the fact that, they set aside God's law and adopt other rules of conduct. Custom is the law of one; honour of another; morality of a third. On the Day of Judgment that law shall be held up to him, which says: 'thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbour, as thyself.' His full conviction will then be, 'by this holy law I am damned forever.'

Thirdly; "the manifest preparation for the immediate execution of justice," is another source of conviction. "The least hope of impunity enfeebles the convictions of a guilty mind, and the delay of punishment exerts, in some degree, a similar influence." The sinner, at the judgment-bar, expects nothing else than the immediate execution of justice. "As he comes up near the gates of the New-Jerusalem, and sees its glories, and hears its songs, and casts his eye over the shining hosts, just entering upon its endless joys, he looks down, also, into the eternal prison. Its billows of fire arise; its filthy society is seen; its wailing and blasphemy fall upon his ear, and all its unutterable torments rush upon his view. How can he possibly avoid the most perfect conviction of sin? Nothing can sustain him under such circumstances. He has no hope of impunity—no expectation of respite. He sees that his judgment lingereth not and his damnation slumbereth not."

He derives several inferences from the subject:—first, that "conviction of sin is no evidence of conversion;" secondly, that "the most pungent conviction does not necessarily lead to conversion;" thirdly, that sinners may become convicted of sin if they desire it; and fourthly, that "the character of God will appear glorious in the final condemnation of the wicked." God "has introduced a system, which secures the detection and punishment of every unreclaimed offender. The principles of this system commend it, at once, to all holy beings; its operation produces a full conviction in the minds of sinners. While heaven breaks forth in a song of admiration, on discovering the perfect vindication of the Divine character in the execution of justice; while ten thousand times ten thousand, and thousands of thousands of voices, swell the anthem of 'salvation, and glory, and honour, and power, unto the Lord, our God, for true and righteous are his judgments;' hell responds by its deep, eternal wail, and its loud laments, 'the law is holy, and the commandments holy, and just, and good.' While all heaven shouts 'Alleluia,' hell responds 'Amen.' All the holy see the justice of God, and all the wicked feel it.—O, what an unspeakable lustre will be thrown over the Divine character, when the whole universe, righteous and wicked, friends and enemies, shall consent together in bearing testimony to the wisdom and goodness of God in the vindication of his law!"

The discourse concludes with a brief, forcible appeal to the sinner, on the infinite importance of becoming

convinced of his guilt and repenting of his crimes, before he shall be compelled to stand before the bar of God.

We thought this abstract might not be uninteresting to our readers. The other sermon, though a very meritorious one, we have no room at present to notice.

The "National Preacher" abundantly deserves the patronage of a religious public. It is a liberal work, enriched by contributions from many of the most eminent ministers of various denominations, and greatly calculated to please the lover of eloquence, as well as profit the pious follower of Jesus.

FOREIGN.

Foreign affairs have yet assumed no determinate aspect. The latest advices from abroad are up to the 31st of March, inclusive. France, with millions of freemen and a good king, was still vacillating in her councils. The probability of a war between her and Austria is increasing; troops of the latter, it is said, having entered Bologna, which is an open violation of the principle of non-intervention.

The "Reform Bill" has not yet been carried in parliament. The propriety of attempting the final passage of the Bill in the present House, is considered doubtful. "If the ministers," says the Times, "are not sure of a large majority in the house of Commons, in the committee, and on third reading, they ought to dissolve at once, because a feeble majority in the lower house might encourage the Lords to reject the measure—a result, for a time, more embarrassing, perhaps, than any other defeat."

The accounts from Poland are delightful to every lover of liberty. The prediction, that she would be crushed by the first onset of the Russian Barbarians, (thank Heaven!) has proved false. So far the Patriots have been successful, the Russians being compelled every where to retreat. This temporary success affords an opportunity to friendly powers to interfere in her behalf, and lend her effectual aid. Should they not do so, we fear the favorable hour for Poland will have past; her present success will be but a short respite from destruction—the momentary triumphs of her warriors will only spread a glory over her ruins.

TO CORRESPONDENTS.

"Many" shall find a place in our next. Several letters received during the past week, we have no room for in this number.

"Philo Eleutherias" is received and shall be published.

"S." Alias "Compiler" shall be published, as soon as received. A hint is sometimes better than a direct request.

There is as much difference between "T. S. A." and "Ruth," as between a sickly boy and healthy man.—This was the only reason of our differing criticism. We are glad, however, "T. S. A." has obtained satisfaction. He has shown some ingenuity; but we retract nothing we have said in dispraise of "T. S. A." or in praise of "Ruth." We ask no favours.

PRESUMPTIVE EVIDENCE.

A singular case is recorded as follows in the Milledgeville Recorder:—

A gentleman, a member of the Grand Jury, asked his neighbor for the loan of a dollar. He assented, took out his pocket book, and opened it, when the applicant, seeing a dollar note, put his hand into the book, in a familiar way, and took it out. The lender, a short time afterwards, having occasion to examine his money, missed a hundred dollar bill. From the borrower's manner, and from his having taken the dollar bill rather too familiarly, he was suspected—and the lender finally became satisfied that the 100 dollars had been taken feloniously at the same time that the one dollar bill was taken. The borrower, asserting his innocence, a bill of indictment was preferred against him;—the jury returned a true bill—

he was expelled from the jury; and so strong was public feeling against him that he had to go to jail, for the want of bail. He was deserted by every body. There was then no doubt that he would be convicted.

In the meantime, another man, who was attending court, heard of the circumstances, and recollected, his having received what purported to be thirty-five dollars, on the same day, from the lender, above mentioned.—He went home, and examined the money. Neither himself nor his wife being able to read, all that they could determine was that there were three notes, which he had taken as ten dollars each, and one as five—and that one of the tens was unlike the others. He brought the money to the court-house the next day—handed it to the Solicitor, and explained the circumstance of his having received it the day before. On examination one of the bills supposed to have been paid for ten, turned out to be a hundred dollar bill. This explained the loss. The borrower was brought out from jail, relieved from all suspicion of crime, and restored to his rights and privileges as a member of the Grand Jury—and to his standing in Society.

DISTRESSING OCCURRENCE.

Extract of a letter from Ohio,—dated 31 March, 1831. "A melancholy circumstance happened here lately. A young lady, who was subject to fits, was at the ball on the 22d. of February, and went to bed apparently well. Next morning a lady who was in the room, observed her making a little noise and went to see what was the cause, she breathed only once more, and was buried the next day. A few weeks after, her mother died of consumption, and on opening the vault it was discovered, that the sides of the young lady's coffin were broken, and she was turned on her side. This is distressing indeed."

RELIGIOUS INTELLIGENCE.

MISSIONARY IN CHINA.

Extract of a letter from the Rev. D. Abeel, Missionary at Canton, to a friend in New Brunswick.

Canton, Oct. 20, 1830.

None but those who have made the trial, can tell the privations, and difficulties, and discouragements of the missionary life. A man must bid comfort, reputation, ease, and every thing connected with the enjoyments of this world, farewell; if he wishes to labour in these lands. To toil, perhaps, years, without much visible fruit, with little credit even from the Christian world, for they as yet walk by sight in these things—to leave our rest and reward with God, and wait for them until life closes. These should be the expectations of every missionary, especially to Eastern Asia. I preach at Canton and Whampoa—am closely engaged in studying the language. The field here is immense; labourers very few; and prospect certain, though comparatively remote. My dear brother, write often, and write long letters, and if it shall please God to prepare your mind and heart to join me, without any expectations from the world, come, and you shall be welcomed by Yours, for ever, D. A.

EFFECT OF THE GOSPEL ON SEAMEN.

From the Philadelphian.

Mr. Editor:—I am frequently asked, what effect the preaching of the gospel has upon seamen. The question is embarrassing, as you are aware, sir, of the difficulty of ascertaining the precise influence of the gospel, either in depth or extent, upon regular and stated congregations; but in one so fluctuating in its character, so transient in its opportunities, and affording so little room for observation to a landsman's eye as that of the sojourners of the sea, our judgment must be very uncertain. I, however, occasionally receive letters from the great deep, which like a cordial, cheer my heart, and which with what I see at home, in the sanctuary and elsewhere, tell me, that our work is far from being in vain in the Lord. An extract I now send you from a letter of one of the company of the ship Pennsylvania, bound to Canton, one of those fine vessels which renders the naval architecture of our country the admiration of the world: and as the letter was written to be read in our church, I am violating no rule of propriety, in extending its publicity through your useful columns, and am probably discharging a duty in gratifying the friends of seamen with its simple statement and pious sentiments.

Newcastle, April 4, 1831.

Dearly Beloved Pastor:—We embrace this opportunity of writing to you all, brother sailors belonging to the church.—We are now bound to Canton, in the ship Pennsylvania, Capt. John Berry. Every thing has went on well, with the help of God. No cursing nor swearing,

nor drunkenness: and we hope that God will be our Pilot through the voyage. We all beg of you that you will offer a prayer for us in the church. We are all in good health, and we hope that God will keep our hearts in the same way as we have begun. The voyage is long and tempestuous—amidst howling storms, and dashing seas, and thunders that roll from pole to pole—and God is showing his wrath upon the wicked, and sparing the righteous. We beseech you to pray for us all poor sailors that are this moment upon the sea—midst the many dangers we have to run—the many temptations we have to stand of drinking the cup of cursing. A rusty nail placed near the faithful compass will sway it from the truth. But God is always ready to protect his sheep when they are in distress. Call on Him, brother sailors, and He will protect you from evil. When the sky blackens all around with wild and threatening clouds, the sea runs high, and breaks furiously over the ship, the night sets in and brings worse weather, the vessel springs a leak—O God, that will try the stoutest hearts—

"Death like an overflowing stream
Sweeps us away—our life's a dream,
An empty tale, a morning flower,
Cut down and withered in an hour.

Our age to seventy years was set,
How short the time! how frail the state!
And if to eighty we arrive,
We rather sigh and groan, than live.

But O! how oft thy wrath appears,
And cuts off our expected years!
Thy wrath awakes our humble dead,
We fear the Power that strikes us dead."

Signed by nine of the ships company—the eldest aged 36. Many things in this letter please me: not the least, the comparative youth of the company, and the promise of future usefulness it holds out. Wishing a livelier interest to be felt by our Christian friends, for the success of our institution, and augmented prosperity to our own labours. I am, yours, &c. A. H. DASHIELL.
Stated Preacher at the Marine's Church, Philad.

REVIVALS.

In New York City.—The Great Head of the Church is still graciously present in this city. The revival is yet in gradual progress.

We are informed that in the Spring Street Church, under the care of the Rev. Mr. Ludlow, 50 have been received since the commencement of the revival; that the work is still interesting, especially in the Sabbath School.

In the Central Presbyterian Church Broome street, under the care of the Rev. Mr. Patton, 40 were received last Sabbath, making more than 70 since the work commenced.

We are also informed that the revival is progressing in Laight street and other churches adjacent.

We are informed that 200 persons have applied for admission into the Methodist Protestant churches in this city since the commencement of the revival.—N. Y. Ev.

In Philadelphia.—The favorable appearances which have been noticed in recent numbers of our paper, still continue. Indeed through the goodness of God, the prospect continues to brighten. We are justified, we think, by facts, in stating that there is a revival of religion in two of the Episcopal churches in this city. A large number of persons are enquiring with deep and absorbing anxiety from their ministers what they must do to be saved. The number of such persons in one of the churches, is stated to be forty, in another sixty. We trust that in due time we shall be able to state in a more satisfactory manner the results of this work of the Spirit. We trust too, that his influences will be extensively felt in other congregations, not only here, but throughout our land, and that in comparison with the final results, this will merit the name only of "the day of small things."—Ep. Rec.

In Hartford.—The revival which has been in progress for some time in this city, continues as interesting at least, as at any former period. The meetings are fully attended; the solemnity is deep—and the power of truth seems to be felt. The prospect is as encouraging to the friends of Zion among us, as it ever has been since the church was first established in Connecticut—and probably more so.—There is very little, if any, apparent excitement, and we see nothing to which any can object, unless they object to a serious attention to the Word of God and the concerns of the soul. Thus much is due to the repeated inquiries made respecting the revival here: at some future time we hope to give more particulars.—Con. Obs.

In New Haven, Ct.—Our correspondent says, "The number of hopeful conversions now in New Haven is more than 80. The work is very interesting among the

children of our Sabbath Schools. Many of them are awakened and some are crying, "Hosanna to the Son of David." The revival has never appeared more interesting than at the present moment.

"There is a cloud, fraught with the richest of heaven's blessings, spreading over the whole county. On a number of places the shower is already descending. How important a great revival in this county! Here stands a College, with nearly a hundred young men, all of whom are needed to labour in the vineyard of the Lord. And a revival here will have a salutary influence on this whole state—on the world. Christian brethren, pray most fervently for Addison county.—Vermont Chron.

NATURAL HISTORY.

ANIMATED NATURE.

A SOURCE OF INSTRUCTION.

There are few lessons which children may be taught with greater pleasure and advantage to themselves than a love for animated nature, or which tend more to promote a knowledge of God and his attributes. They can be led from the contemplation of the work to venerate the worker, from observing the structure of a worm to magnify the matchless wisdom and almighty power of Him who formed the universe. Let them behold with Job the omnipotence of God in behemoth, leviathan, and the horse, whose neck is clothed with thunder. Teach them to admire the various feathered tribes, from the humming-bird, nestling in a flower, to the eagle with sail-broad pinions soaring toward the sun, or the ostrich outstripping the horseman and his steed on the arid sands. Present to their view the changing hues of the pigeon's neck, the gold and silver shades of the pheasant's wing, and the gorgeous sweep of the peacock's plumes. Nor let the insect tribes pass unregarded; for a single insect, small, trifling, contemptible as it may seem in the great scale of being, contains in itself ample demonstration of the eternal power and consummate wisdom of the Creator. Observe the supple play of its limbs, the quickness of its eyes, the vivacity of its movements, the unfurling of its wings, the downy robe or the steel-blue mail in which it is clothed, studded with amber, and fringed with gold sparkling in azure and crimson light, crested and plumed, and surpassing, in the glorious richness of its decoration, the drapery of queens, and mocking all the rivalry of art. But what are external beauties compared to the matchless skill of internal mechanism? We praise the workmanship of an automaton, of a cotton-mill, a time-piece, a steam-engine. Yet what is the most curious contrivance ever planned by mortal ingenuity, when compared with the organization of a fly? How clumsy and how rude beside the least estimable specimen of the workmanship of God! And what shall we say of the vital principle of animals, that energetic spring, that power of perpetual motion, which keeps the exquisite machinery of their organs in play? And what of their instincts, migratory, social, and solitary, their prognostic, their geometric, and textural skill, their architectural contrivances, their long voyages, their care in providing for their young, their courage in defending them, and the arts by which they baffle or elude their enemy? Here is a boundless and most inviting field in which the youthful mind may expatiate. Here let it come and contemplate the wisdom and munificence of the Creator, and then ask if all these wonders have been wrought, all these gifts bestowed upon the creatures, this profusion of adornment, this variety of instincts, to be wantonly effaced and destroyed for the gratification of a cruel disposition?—Dr. Hammond.

THE HIPPOPOTAMUS.

"The flood disparts; behold! in plaited mail,
Behemoth rears his head. Glanc'd from his side,
The darted steel in idle shivers flies:
He fearless walks the plain, or seeks the hills:
Where, as he crops his varied fare, the herds,
In widening circles round, forget their food,
And at the harmless stranger wondering gaze."

The Hippopotamus inhabits all the large rivers of Africa, from the Niger to the Cape of Good Hope, but is not found in any of those which fall into the Mediterranean, except the Nile, and exists in that part of it only which runs through Upper Egypt, and the fens and lakes of Abyssinia and Nubia.

This amphibious animal has been celebrated from the remotest antiquity, and is mentioned in the Book of Job under the name of Behemoth; but although its figure is found engraven on Egyptian obelisks and Roman medals, it was imperfectly known to the ancient naturalists. Pliny, instead of correcting, has copied and even multiplied the errors of Aristotle, and the example has been imitated by succeeding writers.

As the Hippopotamus mostly resides at the bottom of great rivers, it is not easy to ascertain its size. M. Vaillant informs us, that one which he shot, measured from the muzzle to the insertion of the tail, ten feet seven inches, and eight feet in circumference, but from the smallness of its tusks, he supposed it to be a young one. Dr. Goldsmith says, that an Italian surgeon having procured one from the Nile, found it to measure seventeen feet in length, and sixteen round the body. Its height did not exceed seven feet, and the jaws, when extended, were two feet wide. Ray says, that its upper jaw is moveable like that of the crocodile. In each jaw it has four large tusks: those of the under jaw, which are the largest, are sometimes above two feet long. The canine teeth are said to be so hard as to emit fire, when struck with steel: they are extremely white, and for the purpose of making artificial teeth, are preferred to ivory. The grinders are square or oblong, and weigh sometimes more than three pounds. The skin is of a dusky colour, and although less callous, is thicker than that of the rhinoceros, and is manufactured into whips. The tail is about a foot long, tapered and flattened at the end, which is thinly planted with bristly hairs. The legs are so short, that its belly almost touches the ground, and the hoofs are divided into four parts unconnected by membranes. Some writers represent the figure of this animal as an intermediate form between the ox and the hog. The Hippopotamus, although little inferior in size to the elephant, and of a figure calculated to inspire terror, is formidable in its appearance, rather than in reality. Its disposition is mild and gentle, except when provoked or wounded. When this happens in the water, where its activity is equal to its courage, it will rise and attack boats or canoes, in the most furious and fearless manner. Dampier says, that he has known one of these animals sink a boat full of people, by tearing a hole in the bottom with its tusks. On the land, its movements are heavy; and the method of taking it, is by digging pits in those parts through which it passes in its way to the river, when it returns from feeding.

The animals seldom go far from the rivers, unless their banks fail of affording them a sufficiency of food. In that case, they sometimes stray into cultivated grounds, where, like the rhinoceros and the elephant, they make dreadful havoc, as they not only devour an immense quantity of vegetable produce, but destroy still more by their feet, which support so enormous a ponderosity of body.

Professor Thunberg was informed by a respectable person at the Cape of Good Hope, that as he and a party were on a hunting expedition, they perceived a female hippopotamus come out of one of the rivers, and retire to a little distance, in order to calve. They concealed themselves among some bushes till the calf and its mother made their appearance, when one of them fired, and shot the latter dead on the spot. The Hottentots, supposing they might now seize the calf alive, immediately ran from their hiding-place; but the young animal, though only just brought into the world, eluded their pursuit, and plunged safely into the river. This the professor justly observes, was a singular instance of pure instinct; for the creature unhesitatingly ran to the river, as its proper place of security, without having received any previous instructions from the action of its parent.

The Egyptians have a curious method of freeing themselves, in some measure, from this destructive animal. They lay a quantity of peas about the places which he chiefly frequents; and when the creature comes ashore hungry and voracious, he begins eating in the nearest place, and greedily devours the peas, till they occasion the most insupportable thirst. He then rushes into his favourite element, and drinks so copiously, that the peas in his stomach swell so much as very soon afterwards to terminate his existence.

It is said, that these creatures are capable of being tamed; and Belon asserts, that he has seen one so gentle as to be let out of a stable, and led by its keeper, without attempting to injure any one.

The flesh of the hippopotamus is tender and well tasted, and by the colonists of the Cape settlement, esteemed exceedingly wholesome. The gelatinous parts of the feet and tongue, when dried, are considered as great delicacies.—Bigland's History of Animals.

OF STUDIES.

Studies serve for delight, for ornament, and for ability. Their chief use for delight is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment and disposition of business; for expert men can execute, and perhaps judge of particulars one by one: but the general counsels, and the plots and marshalling of affairs, come best from those that are learned.

MISCELLANEOUS.

THE REV. R. WATSON.

Amongst the number of preachers which Methodism has called forth, the Rev. Richard Watson is entitled to the highest place. Whether we regard his talents, acquirements, or labours, he claims our attention. His figure is rather tall; his face long and thin; but his forehead is high, overarched, and on it are plainly visible traces of deep reflection. His whole appearance, although not engaging, shows the man of talent. Every feature is impressed with thought. His voice is clear and distinct in his tones, so as to be heard with pleasure. His action is chaste, simple and appropriate;—he does not "saw the air with his hands," nor by violent gestures excite ridicule:—his good sense teaches him to avoid these defects, which too often operate to the disadvantage of men of talent. Ministers should reflect upon the appearance they make in the pulpit: action is necessary; it ought therefore, to be appropriate.

It is said by Dr. Johnson, that "a voluntary descent from the dignity of human science is perhaps the hardest lesson that humility can teach." Mr. Watson has, however, learned it: he is able and does descend so as to be intelligible to the meanest and most illiterate. With the learned he can be learned; with the eloquent, eloquent; with the logical, argumentative; but to the poor he is a plain, perspicuous, and forcible preacher of the Gospel.—It is this perfect adaptation of his subject to his hearers that is one of the distinguishing characteristics of the present preacher.—But there is no affectation in this; he strives to "become all things to all men, in order that he may win souls to Christ." His behaviour in the pulpit is solemn and impressive; his prayers are tender, soothing, exciting the soul to emotion, and leading the affections of his hearers gently to the footstool of Jehovah. There is a propriety in his petitions—a humility in his language—an earnestness in his manner which raises the mind from earthly objects to the contemplation of the perfections of God, as revealed in covenant with Christ. Some of his brethren would do well to imitate his example, and fashion their prayers after his model. The Saviour has left upon record an exquisite form which should be the guide of all when they pray. But some ministers seem to forget what prayer is, and by their rambling ideas, mixing up prayer, praise, adoration, exhortation, denunciation, and, in short, every thing which ought not to be included in prayer, destroy the effect of this holy office, and leave the mind unimproved. Better by far is "a form of sound words," than the incoherent expressions of what are generally termed extempore prayers.

Mr. Watson is really an eloquent preacher. It is impossible to hear him without being struck by the originality of his ideas, and the propriety of his language. He has evidently read and thought for himself. His theological attainments are extensive, and his general learning great. His reading is apparent to every man of study, yet he is far removed from pedantry. His eloquence is pure and effective; free from a meretricious display of words; it is the eloquence of matter. His ideas are original, his fancy vivid, and his language correct; yet a little more polish is still desirable. In the construction of his sentences he is happy; they are short, pithy, and pregnant with meaning.

Mr. Watson is equally removed from the low Arminianism of some, and the high-flown notions of others. He seems to occupy a middle station, between the Calvinists and the Arminians, and to have adopted the sentiments of Baxter, who endeavored to unite both parties.

But has Mr. Watson no defects? Yes; but they are lost in the full blaze of his excellencies. It may, however, be said of him, with some justice, that his mode of preaching is, perhaps,—

—trop egal et uniforme.

His voice is seldom louder at the conclusion of his sermons, than at the beginning. He sometimes fails in making an adequate impression because he does not give due emphasis to the more prominent parts of his discourse. A little more energy, when preaching to large congregations, would impart to his lessons more force.

Mr. Watson is one of the secretaries to the Wesleyan Missionary Society, the labours of which seem quite enough to occupy his whole time and attention; yet he is a diligent preacher and a laborious writer. He has sent to the press several tracts: a Letter on Dr. Clarke's Commentary on the Bible; a Sermon preached before the Sunday School Union; a Defence of the Wesleyan Missions in the West Indies; a Sermon on West India Slavery; a Sermon on the Death of Mr. Butterworth; besides his "Theological Institutes," a work of great merit, and which contains the only intelligible system of Christian doctrine as professed by the Wesleyan dissenters.—*Christian Monitor.*

SKETCHES.

A BROTHER'S GRAVE.

"As into air the purer spirits flow,
And separate from their kindred dregs below;
So flew the soul to its congenial place."

Pope.

Charles W—, of good family and fortune, had just returned from a tour on the continent. Novelty had ceased to please him, and he now longed to enjoy the pleasures of home. On his journey thither, he indulged in all those beautiful visions of hope, that throng the heart of him who has tasted but little of the gall of disappointment. Spring, in her youthful gaiety, invited him to her seeming amaranthine bowers of bliss, and appeared to deck the landscape with bloom and beauty, but to woo his soul to happiness. It has been said, that the pleasure which proceeds from the imagination is always greater than that which is ever realized. But we are the creatures of hope; and though the exalted flights of fancy are often checked and mortified, yet there are few who do not at times give loose to their reasoning powers, and revel in such an innocent source of gratification. So Charles felt, as his vehicle rolled on, and he was indulging in a pleasing reverie. First, came the favorite Tray, which used to be the companion of all his solitary rambles, leaping and fawning with every demonstration of joy. Then his brother and friend, endeared to him by every bond of affection and sympathy—Edward was the very soul of sensibility. Retired and modest, he possessed those qualities, which are never found but by a diligent search, but which, in the end, greatly increase our admiration. He resembled some blushing violet, whose charms are hidden beneath a bed of leaves, but when brought forth to the inquiring eye, its sweetness gratifies, and its modesty pleases. Mild and unobtrusive; such an one as Gray pictured to himself, when he so felicitously used the metaphor—

"Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness in the desert air."

It is not, then, surprising that Charles, though entirely of a different cast, should be so firmly attached to his brother Edward: for Providence has wisely ordained, that often when two minds, in many respects completely opposite, meet together, they are the most indissolubly united; especially when affection cements the union. Thus have we seen the woodbine entwined with the rose. Where strength is deficient in the one, it repays the other with the compensation of beauty and elegance. So close is the endearment, that the rude hand which separates them, leaves both perhaps to pine away and die.

Next in imagination came his sister, in all the loveliness and gaiety of youth; partaking of the natural susceptibility of the sex, enlivened by her buoyancy of spirit; yet graceful even in the tenderness of grief.—Last of all, approached his aged parents, venerable in years; the mother yielding to transports of joy, while the father stood absorbed in contemplation, with a smile of satisfaction. In the background were the faithful servants, who had spent the greater part of their lives in the service of the family, waiting to be recognized.

Such were the pleasing thoughts of Charles, as he drew near the family seat; but these were dissipated by the surrounding prospect, which forcibly brought to his mind the events of seasons long past, but never to be forgotten; where he had sported many a day in the path of childhood and youth, as the minstrel sweetly sings,

"Warbling and sauntering carelessly along;
Where every face was innocent and gay,
Each vale romantic, tuneful every tongue."

Beattie.

On yonder eminence, amid the shade of a bower, was the spot where he had read, mused, and studied with all the delight of boyhood; and there, Edward, with the ingenuity of an artist, had sketched many a pleasing landscape. In those verdant meadows, and through that copse, flowed the rippling brook, upon whose banks they had often sat. Within that grove was the favorite walk, called by the association of ideas, "MacKenzie's Walk." For here had they often perused with delight, and conversed on the elegance and beauty of that author's compositions.

Wishing to afford the inmates the pleasure of a surprise, Charles left the chaise at the end of the avenue, and walked to the house. As he drew near, all seemed silent as the tomb. His favourite Tray, indeed, ap-

peared, by an instinctive impulse, to be aware of his arrival, and went forth to meet him. But there seemed to be expressed, amid the caresses of his joy, a melancholy howl, which immediately caught his young master's attention. Springing forward with the most acute anxiety, he followed the dog to the house. The windows were closed, and the curtains drawn—the dreadful reality poured upon his brain—"I have lost some dear object," exclaimed he to himself. "Oh, merciful Heaven! support me under the trial. Well do I know that whom thou lovest thou chastenest, and that the phial of affliction, though bitter in its draught, is productive of the best effects. Then teach me to submit to thy decrees." A servant opened the hall door, but recognized her young master only by a mournful smile.

"What has happened?" asked the agonized Charles. "Speak, tell me what has happened." The domestic could only reply, "Poor master Edward! Your poor, dear brother, sir." Charles followed her up stairs, where Edward indeed lay a corpse. The lid of the coffin was being screwed on when he entered. The workmen ceased their operations. The afflicted brother tore away the covering, to gaze on the features of his beloved Edward. Pale and thoughtful as usual—the hectic flush had departed from his cheek. Charles knelt, to kiss his marble features; a sigh struggled from his heart; a tear stole from his eye. He appeared to be momentarily lost in silent communion with his Maker. Forgetful of the presence of bystanders, his hands were clasped, while his lips quivered with the most mournful ejaculations. One of the men who stood near, possessed of a feeling heart under a rough exterior, offered the words of comfort—"There was hope in his death," said he; "he was a good young man—he died like a Christian, and may my last end be like his!" "It is true," returned Charles; "he is gone to a better world." "Yes, sir," continued the other, "a world where neither moth nor rust can corrupt, nor thieves break through and steal."

His heart was too full to converse, and his grief too great to be consoled. Bidding adieu to the remains of his brother, Charles sought the rest of the family. His sister, who till then had scarcely known sorrow, was arrayed in a sable garb. Upon their meeting she burst into tears, and fell into her brother's arms. He could scarcely hope to give that consolation which he himself had refused, but wiped away the falling tears. "Oh! what has passed," exclaimed he, "since I have left my home! Little thought I, that our meeting would be clouded by so melancholy an event." The reflection momentarily overpowered both. However, endeavoring to assume a cheerful countenance, his sister led him to his disconsolate parents. His mother at first seemed to forget the loss of one son, in the return of another. Then, as if recollecting herself, she would break out into incoherent expressions, "My dear Edward! My darling boy!" But the father, venerable even in sorrow, though silently brooding over his misfortune, attempted to pacify her, and teach her to yield to the decrees of Providence. Yet it was not difficult to trace paternal feelings in those expressions of grief which disturbed the look of resignation.

The funeral procession was in a short time prepared. The sable hearse, decked with nodding plumes, silently proceeded to the village church-yard; and, it may be imagined, the hearts of the mourners were engaged in the most serious reflections. Many were the villagers whom his benevolent disposition had attached to him, that followed the mournful train of the deceased. Sincere was their sorrow; indeed, their honest simplicity had scarcely learned to feign. Now behold him consigned to the grave, while over his remains,

"Some frail memorial still erected nigh,"

proclaims the place of his interment.

Here would Charles delight to retire, and ponder upon the instability of human life; to imagine that, though all their favorite scenes of resort seemed lonely and deserted, now he was no more, yet this hallowed spot might be rendered doubly dear by the presence of his spirit; that though his earthly form was enshrouded in the tomb, yet his presiding angel might hover near those remains which were at once guarded and blessed. Here, in his melancholy mood, would he hold sweet converse with the soul of the departed. Here, secluded from the world, would he give up his entire thoughts to dwell upon the bliss of an hereafter, when (if we know our friends in Heaven) their beings might again be assimilated. Here, too, would he confess the truth of that which was engraven on his tomb—"Childhood and Youth are vanity."—*Imperial Magazine.*



POETRY.

THERE WAS SILENCE IN HEAVEN.

Can angel-spirits need repose
In the full sun-light of the sky?
And can the veil of slumber close
A cherub's bright and dazzling eye?

Have seraphim a weary brow,
A fainting heart, an aching breast?
No; far too high their pulses flow,
To languish with inglorious rest.

How could they sleep amidst the bliss,
The banquet of delight above?
Or bear for one short hour to miss
The vision of the Lord they love?

O! not the death-like calm of sleep
Could still the everlasting song:
No fairy dream, or slumber deep,
Entrance the rapt and holy throng.

Yet, not the lightest tone was heard
From angel-voice or angel-hand;
And not one plumed pinion stirr'd
Among the bow'd and blissful band:

For there was silence in the sky,
A joy not angel-tongues could tell,
As from its mystic fount on high
The peace of God in stillness fell.

O what is silence here below?
The quiet of conceal'd despair!
The pause of pain, the dream of woe;
It is the rest of rapture there.

And to the wayworn pilgrim here,
More kindred seems the perfect peace,
Than the full chant of joy to hear
Roll on, and never, never cease.

From earthly agonies set free,
Tired with the path too slowly trod,
May such a silence welcome me
Into the palace of my God!

From the Sacred Offering.

TO A DESERTED HOME.

'When morning blushes o'er these scarce green fields,
On their scant trees pouring its glory down,
No burst of joy the brightening landscape yields,
It marks the blighted verdure near a town.
And when the purple evening fades away,
No wave reflective shews its parting beam,
But the last lingering hues of farewell day
Here all unnoticed shed their softest beam.

'I had a home—ah me! a home no more,—
Most calmly fair in its green loveliness,
Shadowed with trees, and bound with sea-girt shore,
With view all rich in its unboundedness;
Far distant hills, most faintly, sweetly blue,
Skirting the horizon with their peaks of snow,
And valleys, meadows, bright as eye ere knew,
Spreading their mingling beauty wide below.

'O prospect glorious! thou art in mine eye
As when I stood with never-sated gaze,
On our own terrace, watching to desery
The little sail-boat 'midst thy pathless ways.
Yes, here thou livest; memory has enshrined
Thy quiet walks, thy boundless solitude,
And each loved scene that I have left behind,
Comes glowing on my heart with life imbued.

'Alas! there only—days and years may pass,
And I thy lonely walks no more shall tread,
These feet shall press no more thy well-known grass,
Or raise thy humble violets from their bed.
No; all the freshness, sweetness of thy flowers
May wildly bloom, for no accustomed hand
Shall kindly twine them round their moss-grown bowers,
And taste must wave no more her magic wand.

'Though all unseen, still may thy dark woods wave,
Thy flowers still glow in summer's radiant breath;
May beauty shroud thee, silent as the grave,
And be around thee in thy transient death.
And when again to sound of human voice
Thy far-hills echo, then may peaceful hours
And rural pleasures bid their hearts rejoice,
With purest happiness, as once did ours.

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